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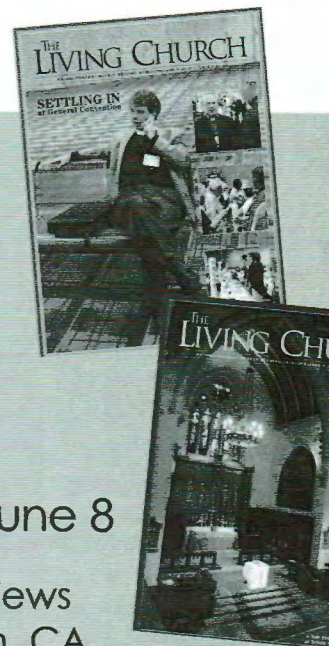
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Walt Disney, July 17, 1955

**THE LIVING CHURCH PRESENTS**

# THE GENERAL CONVENTION ISSUE

## JULY 5, 2009



**Close:** Thursday, June 4    **Final Ad Due:** Monday, June 8

This special issue will be dedicated to the events, news and views and the sights and sounds of General Convention in Anaheim, CA.

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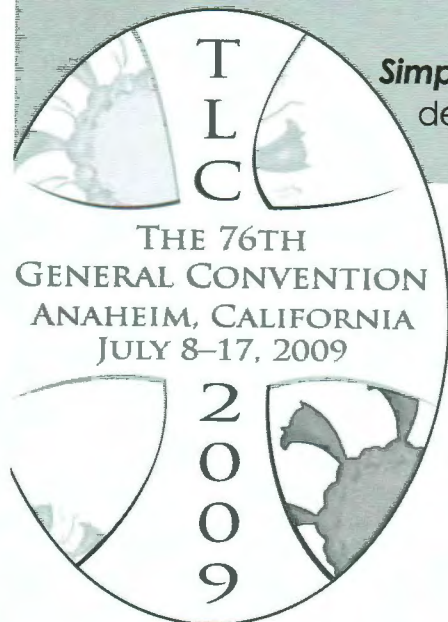
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#### The Cover

George Conger photo

The Rev. Canon Kenneth Kearon, the Anglican Consultative Council's secretary general, during the ACC's debate May 8 on the Anglican Covenant.



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SUNDAY'S READINGS

# Fear, Control, and Pentecost

*'Receive the Holy Spirit' (John 20:22)*

**The Day of Pentecost (Whitsunday) (Year B), May 31, 2009**

**BCP:** Acts 2:1-11 or Isaiah 44:1-8; Psalm 104:25-37 or 104:25-32 or Psalm 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

**RCL:** Acts 2:1-21 or Ezek. 37:1-14; Psalm 104:25-35, 37b; Rom. 8:22-27 or Acts 2:1-21; John 15:26-27, 16:4b-15

In the hours after Jesus' crucifixion, the disciples were no strangers to fear. When they met together on the Sunday after Jesus' death, the doors were locked for fear of the Jews. And it's no surprise that they were fearful when Jesus appeared and stood among them.

These days there are many fearful people. The news is filled with dire threats of pandemic disease and economic uncertainty. We may hear bad news from overseas or nearby. Will we lose our jobs, or will our investments or retirement funds disappear in a downturn? Will we even be afraid to go outside our homes and see other people?

It should be easy for us to understand the disciples' fear after Jesus died. They lost their sense of direction and purpose in a fearful time. Where would they go? What would they do? What would happen next? The situation was horrible for them.

Jesus appeared to the disciples in the midst of their confusion and fear, and gave them what they needed — the Holy Spirit, the Holy Comforter, to take away their fear and make them strong. "Receive the Holy Spirit," he said to them (John 20:22). He didn't wait until they had worked

through their problems to congratulate them on their individual accomplishments. He didn't wait until everything was under their control to offer his blessing. Through him they received the Holy Spirit for healing, forgiveness, inspiration, and new life.

Perhaps the best way for us to understand the Holy Spirit, the third Person of the Trinity, is by the Spirit's effects. After the disciples receive the gift of the Holy Spirit, we never again find them locked in a room by their fear. After they receive the Holy Spirit, they will go out to share the gospel. Their world is still a dangerous place. But they have changed. They have peace instead of fear. They have strength and power from beyond themselves to face challenges that were beyond them.

It can be that way for us, too. We must not wait to seek God until after we have mastered our fears and gotten everything under our own control. With that perspective, we might have to wait a long time. Instead, we can be found by God's Spirit in the midst of our fears and turmoil, and that's where we can find God. That's where we will find the peace that casts out fear, and the energy to face the threats in our world.

## Look It Up

See how the action of the Holy Spirit is described in "Come, thou Holy Spirit bright," Hymn 226.

## Think About It

How have you known God present in frightening times? How did your faith make a difference when you struggled with fear? How have you known God present in unexpected ways? How has God surprised you?

## Next Sunday

**Pentecost 1 (Trinity Sunday), June 7, 2009**

**BCP:** Exod. 3:1-6; Psalm 93 or Canticle 2 or Canticle 13; Rom. 8:12-17; John 3:1-16

**RCL:** Isaiah 6:1-8; Psalm 29 or Canticle 2 or Canticle 13; Rom. 8:12-17; John 3:1-17

## In Dramatic Turn, ACC Postpones Covenant Adoption

At the conclusion of a day of often confusing debate and parliamentary maneuvering in which Archbishop of Canterbury Rowan Williams personally intervened four times, the Anglican Consultative Council (ACC) on May 8 postponed sending the third draft of the Anglican Covenant to the Communion's provinces for adoption.

The ACC had been asked to send the entire text to the provinces for ratification. However, some members raised objections to the processes outlined in Section Four regarding dispute resolution. A motion to remove Section Four for review was voted down, but the main provisions of the defeated motion were then inserted into a separate resolution already under consideration. The ACC's chairman, Bishop John Paterson of New Zealand, initially ruled this re-introduction out of order, but Archbishop Williams, who had called for a vote on the first motion, then challenged Bishop Paterson's ruling and it was reversed. The pending resolution was amended to include the previously defeated provisions. After a break, Bishop Paterson announced the resolution had passed.

As adopted, the resolution asks Archbishop Williams, in consultation with the ACC's secretary general, the Rev. Canon Kenneth Kearon, "to appoint a small working group to consider and consult with the provinces on Section Four and its possible revision, and to report to the next meeting of the Joint Standing Committee (JSC)" of the Primates and the ACC in late 2009, and asks the JSC to approve a final form at that meeting.

Reactions following the day's events were mixed. The Rev. Ian Douglas of The Episcopal Church praised the result. He said that sending Section Four, which he said had "too many ambiguities," to the working group will allow "for a comprehensive and well-worked process so that when we finally do get the final version of the covenant, we'll all know what we're talking about." He said the postpone-



ACNS photo

Representatives of the Anglican Consultative Council participate in a plenary session during the council's meeting May 2-12 in Kingston, Jamaica.

ment "is the result of living in Christian community and waiting for each other."

Presiding Bishop Katharine Jefferts Schori said she envisions "some consultation across the church" to prepare The Episcopal Church's response to the expected request for comment on Section Four. The Executive Council, which submitted the church's responses to the first two drafts, will not meet again until the fall. Bishop Jefferts Schori suggested that the councils of advice that advise her and president of the House of Deputies Bonnie Anderson could be asked for input as well.

But Bishop Mouneer Anis of Egypt said in an interview with Anglican TV that "there was manipulation. We had deliberated long about Section Four," he said. "It was like a shock to bring the two main clauses of the resolution we rejected and put it in the resolution we wanted to vote on. It is absolutely wrong.

"We wanted the covenant to go straight to the provinces," Bishop Anis contended. "Part of this crisis is due to

distrust. I must say that all that happened increased the distrust."

The Anglican Communion Institute (ACI) issued a statement decrying the proceedings as "an embarrassment to Anglicans everywhere, and a sad display of procedural confusion.

"Evidence indicates that members did not understand what they were voting on, what the Archbishop of Canterbury was proposing, or why he was proposing it," the ACI argued. "Amid much confusion, the chairman announced that the entire resolution had passed, even though there is no evidence it had even been voted on, the previous votes having been to amend the resolution, not pass it."

Archbishop Williams addressed the confusion and controversy that surrounded the process during his presidential address to the ACC on May 11.

"As we go back to our provinces thinking about the work we've done, and thinking about the quagmires of detail and procedure that we waded through [May 8], the only thing we can say, I suspect, in defense of all that is

(Continued on next page)

## In Dramatic Turn, ACC Postpones Covenant Adoption

(Continued from previous page)

something like this: We did it because we hoped that through all these procedures, Christian people would be able to recognize each other a bit more fully, a bit more generously, and a bit more hopefully."

Archbishop Williams urged Anglicans not to "put off discussion of the covenant simply because of that detail we are finalizing.

"The texts are out there. Please pray them through and talk them through, starting now," he said. "The official processes will no doubt take longer and be more complex. We are trying to make sure that any delay is as brief as possible. But meanwhile the texts are on the table. Begin the discernment. Begin that intelligent engagement with those texts as soon as you can."

The archbishop said some people expect the Anglican Communion will in the future resemble a federation, and he suggested that such a result may be inevitable if all provinces don't sign on to the covenant once it is presented for consideration. He said a key challenge if this takes place is how to carry out mission effectively.

"My plea is, don't write off those



ACNS photo  
Archbishop of Canterbury Rowan Williams delivers his May 11 presidential address to Anglican Consultative Council representatives.

Instruments of Communion, whatever may happen in the years ahead," he said. "There's an awful lot we want to do together. I believe very strongly that even if we are facing a more diverse or divided future, we would still want to do these things."

### Listening Process Extended

In other council business, representatives voted to extend the Anglican Communion's listening process on human sexuality issues. The resolu-

tion said the council "recognizes that listening is a long-term process" that is linked to the Windsor Continuation Group's call for "gracious restraint."

Passage of the resolution followed a presentation by the Rev. Canon Phil Groves, who was appointed the Anglican Communion's listening process facilitator in 2006.

"We are committed to developing trust and ensuring transparency," Canon Groves said. He added that such trust must be based on the belief that "we're not going to amend or betray the gospel, either in its open word

of welcome to all people or in its call to obedience to all people."

Representatives also learned that the listening process has received a \$1.5 million grant from the Satcher Health Leadership Institute at the Morehouse School of Medicine in Atlanta to conduct five "pilot conversations" in dioceses throughout the Communion.

In response to the presentation, Bishop Anis noted that the goal of the process cannot be toleration of homosexuality. And Dato Stanley Isaacs of South East Asia told the council "There's a need to consider a process of healing and reconciliation for The Episcopal Church. We believe this cannot come about without also having a listening process for those who have been affected and are in some ways suffering" from The Episcopal Church's initiatives on human sexuality issues.

Resolutions submitted by a number of Anglican networks also were approved, including one from the International Anglican Women's Network that "requests that appointments to all inter-Anglican standing commissions, and all other inter-Anglican committees, design groups, or appointed bodies ... provide equal representation of women on each body."

## Western Louisiana Backs Bishop on Church Polity

The standing committee of the Diocese of Western Louisiana voted unanimously May 6 to approve a statement that affirms the integrity of diocesan governance in The Episcopal Church.

"As a diocesan standing committee, we acknowledge and desire to be a diocese in full communion with the wider Anglican Communion and the See of Canterbury," the statement reads in part. "As a diocese we oppose any actions by General Convention that would mandate financial assessments from dioceses to the

General Convention budget, or exercise control of trust interests on diocesan or congregational assets."

The statement is intended to demonstrate the standing committee's support for its bishop, the Rt. Rev. D. Bruce MacPherson, who is one of 11 diocesan bishops who recently endorsed a statement of concern that the polity of The Episcopal Church as a "voluntary association of equal dioceses" was in grave peril because of uncanonical actions by the Presiding Bishop and her appointed staff [TLC, May 17].

# Pierre Rector Elected Bishop of South Dakota

The Very Rev. John Tarrant, rector of Trinity Church, Pierre, S.D., was elected Bishop Coadjutor of South Dakota May 9 on the second ballot during a special electing convention in Pierre. Fr. Tarrant, 57, will become the 10th Bishop of South Dakota following the retirement of the Rt. Rev. Creighton Robertson.

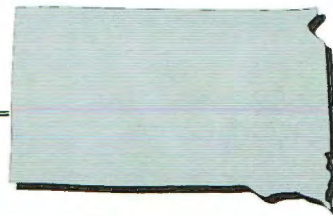
The bishop-elect is a native of Kansas City, Mo. He was raised in rural Michigan and went on to graduate from Michigan State University and Virginia Theological Seminary. He was ordained to the diaconate in 1983 and the priesthood in 1984, then served in several small



Fr. Tarrant

congregations. He was assistant at Church of the Atonement, Westfield, Mass., 1983-85; rector of St. Paul's, Gardner, Mass., 1985-89; assistant at St. Paul's, Holyoke, Mass., 1989-91; missionary in the Diocese of Connecticut, 1991-95; rector of St. Paul's, Stockbridge, Mass., 1996-2005, and rector in Pierre since then.

In the Diocese of Western Massachusetts, Fr. Tarrant was a member of several diocesan committees and diocesan council, and was dean of the South Berkshire Deanery for six years. In South Dakota, he is the dean of the Central Deanery and a member of



## SOUTH DAKOTA

Ballot	1		2	
	C	L	C	L
C = Clergy; L = Laity				
<b>Needed to Elect</b>	<b>36 93</b>			
Tarrant	27	73	44	101
Floberg	7	15	3	14
Dunn	5	12	6	23
Stebinger	11	36	withdrew	

the diocesan task force on mission strategies.

## Sudan Archbishop: Peace Accord in Jeopardy

The Comprehensive Peace Agreement (CPA) in the Sudan is in jeopardy of collapse, according to the Archbishop of Sudan, who wrote "a passionate and heartfelt appeal" on May 4 to the international community. He asked it to help prevent a return of civil war.

Many people in the southern part of the country are suffering from growing insecurity, which is worsened by the proliferation of weapons, according to the Most Rev. Daniel Deng Bul.

"Who is doing this is still largely unknown, but it is evident from local reports received through the church network that the arms smuggling, rearmament, and incitement of tribal violence is being carried out by enemies of the [CPA]," he wrote.

Archbishop Deng said he had recently toured many parts of south Sudan personally and witnessed firsthand the human misery. His visits have convinced him that the govern-

ment has failed to protect the people.

"The army is largely absent from effected areas; the police are too few to provide adequate security to even the county commissioners, let alone the people, and therefore the government is in danger," Archbishop Deng wrote. "In the church's opinion, this is the biggest problem in Sudan today, and prevents any further material or economic development as well as the free and fair elections desperately needed by February 2010 and the referendum on Southern secession scheduled for 2011."

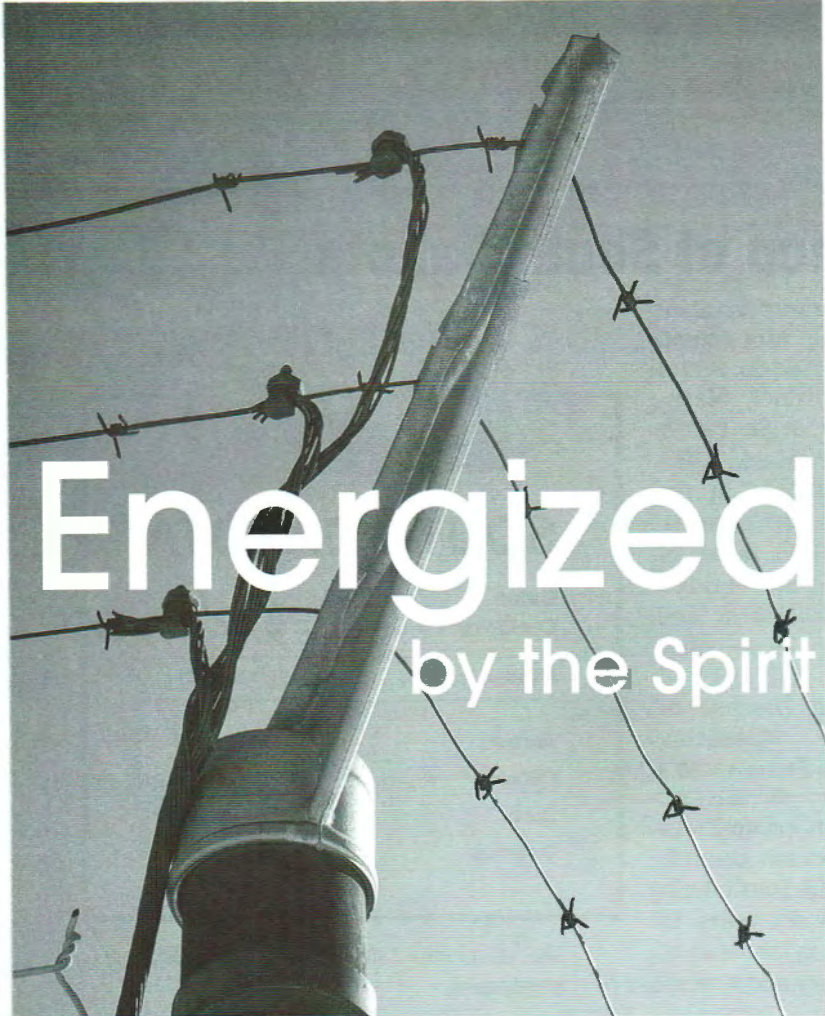
The governments of the U.S., the United Kingdom, and the Netherlands are guarantor signatories to the CPA, which was signed in 2005. Archbishop Deng urged those governments, and the United Nations in particular, "to consider very seriously the churches as key partners in the work of peace-building on the ground."

He and his wife, Patricia, have been married for 19 years, and have a combined family of 11 grown children.

"It's a weighty thing to be elected a bishop of this church," Fr. Tarrant told Episcopal News Service. "My first idea is to get out amongst the folks and listen."

Because he was elected within 120 days of General Convention, his consecration will need to be ratified by that convention in July. A tentative date of Oct. 31 has been set for his consecration.

Other nominees were: the Rev. Canon John F. Floberg, canon missionary on the Standing Rock Reservation in the Diocese of North Dakota; the Rev. Douglas R. Dunn, rector of St. Luke's, Denver, Colo.; and the Rev. Peter A.R. Stebinger, rector of Christ Church, Bethany, Conn.



# Energized by the Spirit

By Matt Gunter

**W**hen I was growing up on the farm, we had an electric fence. Being curious, or foolish, or both, my brothers and I would play games with the electric fence. You could hear the click, click in the fence as the electric charge passed through it. One game was to see if we could pinch the wire between the clicks. If you timed it right, you could pinch and let go of the wire and never get shocked. Of course, if you didn't time it right, you got a bit of a jolt.

We also experimented to see what would conduct electricity. If you place an old section of rubber hose on the electric fence, nothing happens. If you place a dry stick or an old dry bone on the wire, nothing much happens. If you do the same with a loose piece of wire ... electricity gets conducted.

The Holy Spirit is like divine electricity given to energize, empower, transform, and sometimes jolt the Church into action. Disoriented and disillusioned, fearful and uncertain, the followers of Jesus who gathered in the upper room on Pentecost were bereft of the life, energy, and power they had known in his presence. Then the Holy Spirit charged — shocked is not too strong a word — them with new life and power.

That first generation of the Church was not energized by some new religious insight. Nor were followers energized by some new ethical ideal. They were energized by the power of the Spirit of God — the same Spirit that has descended upon Jesus and that he had promised to pass on to his followers. The current of that Spirit elec-

trified them with the love, peace, joy, and hope of Jesus. Empowered by his Holy Spirit, Peter and the others were transformed and became transformers who shocked the world, turning it upside down with the power of the good news of what God had done and was doing through Jesus the Christ.

The Church is like an electric grid, charged through with the Holy Spirit. It is an ever-expanding grid that extends throughout the world and back through time to the original Pentecost. As one definition has it, the Church is an ever-widening sphere of an ever-deepening reconciliation. The Holy Spirit is given to the Church to empower and energize that reconciliation which is a sign of the promised "restoration of all things" (Acts 3:21).

Pentecost is a reminder that the divine-human drama centers not on the individual but on the community. While not strictly a matter of either/or, it does matter where we put the emphasis. By the Holy Spirit, God calls us into community where we learn to love one another as God loves us. In, with, and under that community, the Holy Spirit moves like an electric current, empowering the Church to make our "life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair" (BCP, p. 429).

While the Spirit is free to blow where it chooses, the normal way its presence and power are accessed is by being connected to the community that it animates and energizes. When we are baptized, we are connected to the grid and electrified by the Holy Spirit. Or, to use the more organic language of the New Testament, in baptism we are grafted into the vineyard of the Church. There we are able to abide in Christ by the power of his Spirit and bear fruit.

**Connected,  
individuals  
are energized  
and empowered  
by the love  
and joy of Jesus.**

The Holy Spirit is given to us personally primarily through that connection. So connected, individuals are energized and empowered by the love and joy of Jesus. As we learn to love in community, participate in worship and sacraments, pray, study scripture and serve, we are continually

energized and recharged by that same Spirit.

Like the apostles before us, we too are charged with the spiritual electricity of new life, new creation. And, unlike those crude experiments on the farm, whatever in us that resists conducting that Spirit — the rubber, dead wood, and dry bone of our sinfulness and brokenness — will be transformed into live wire. □

*The Rev. Matt Gunter is the rector of St. Barnabas' Church, Glen Ellyn, Ill.*



# For All to See

Commenting on recent news developments involving Episcopalians and other Anglicans:

**No Problem?** – The action, or more properly, lack of action, by the Anglican Consultative Council on the proposed Anglican Covenant was unfortunate. I tried to watch a bit of the deliberations from Jamaica on Anglican TV, but it became clear quickly that some occasionally shrewd political machinations were taking place. There seemed to be so many amendments, resolutions, and votes that I'm not sure the participants knew what they were being asked to do. And where was the Archbishop of Canterbury when strong leadership was a necessity? Apparently, catering to everything The Episcopal Church wanted. The Ridley Cambridge Draft has its weaknesses, but certainly it deserved better treatment than this. Now it seems doomed to oblivion like its two predecessors.

**Cavorting Priest** – A Roman Catholic priest, photographed by a Spanish-language magazine allegedly having a romantic interlude on a beach with a young woman, resigned from his parish in Miami Beach and from his position as president of two radio stations operated by the local archdiocese. The Rev. Alberto Cutie (don'tcha love it?), (actually, it's pronounced Q-tay), also made the May 8 edition of the *Miami Herald*, in which he is quoted in a headline as saying "I'm in love." And there's this remark: "I have friends ... Episcopal bishops." The priest has become a media darling, appearing on the national TV network Univision and CBS's *The Early Show*. In the same edition of the *Herald*, the Rt. Rev. Leo Frade, Bishop of Southeast Florida, is quoted as saying he would "welcome Padre Alberto with open arms." Seems as though it's only a matter of time. Anyone surprised?

**Northern Michigan's Bishop-elect** – As the consent process for the Diocese of Northern Michigan's bishop-elect, the Rev. Kevin Thew Forrester, was winding down, various bloggers on the internet were trying to keep track of the votes cast by diocesan bishops and standing committees. If the bloggers are even close to being accurate, Fr. Thew Forrester will fall short of the number of votes needed for him to be consecrated. It would seem that the bishop-elect's participation in Buddhism is

not as much of a problem as some people thought. Rather the difficulty is his theology, perceived by many as unconventional, and his use of unauthorized liturgies. A few diligent folks have done the church a favor by digging up some of this information.

**The Dean of EDS** – The election of the Rev. Katherine Ragsdale as dean and president of Episcopal Divinity School [EDS] has created some controversy, but no one should have been surprised. Just because EDS chose a pro-abortion activist, some of our readers seemed outraged. The institution, created by a merger of Episcopal Theological School and Philadelphia Divinity School, is being true to what it believes is its mission. It has been a center for progressive theology for many years, and the dean-elect will ensure that the school remains in that mode.



People are supposed to drink the tap water?

**Don't drink the (bottled) water** – An article in the *Seattle Post-Intelligencer* reports that the bishops of Olympia and Spokane and others in that part of the country are urging deputies to General Convention not to buy bottled water, but rather to bring metal or ceramic containers that can be filled with tap water when they go to Anaheim in July. Are they serious? With everything from swine flu to e coli bacteria hanging around this country now, people are supposed to drink the tap water? Actually, I'm way ahead of these people. At the Denver convention I replenished water from the drinking fountain outside the men's room in the convention center. It left something to be desired. I'd be chastised by these bishops, for I used a plastic bottle for the water.

**Church Publishing "Repositions"** – In a recent announcement, Church Publishing, Inc. [CPI], said it is "redirecting its resources." Unfortunately, its reposition means it is scaling back publishing activity in Seabury Books and reducing its staff by 30 percent (nine employees). Like many other publishers, CPI is turning more to electronic projects as it attempts to navigate through difficult economic conditions. It is always discouraging to learn about people losing their jobs, but when it's a publishing firm that serves The Episcopal Church, we take more than a passing interest. Our hearts go out to those affected.

*David Kalvelage, executive editor*

## *Did You Know...*

**Eighty-six percent of respondents to a Living Church News Service website poll said they believe the listening process on sexuality issues will not end until the Communion has officially divided.**

## *Quote of the Week*

**The Rt. Rev. Ikechi Nwosu, Bishop of Umuahia (Nigeria) in Church of England Newspaper on the Archbishop of Canterbury's leadership at the Anglican Consultative Council meeting: "Of course we pray for him, but couldn't he be courageous for once?"**

## Chaotic Council

The meeting of the Anglican Consultative Council [ACC] in Jamaica turned out to be one of the most confusing gatherings of church leaders in recent years. When it finally came to an end on May 12, some of the participants weren't sure what had happened or even what they had voted for or against. Amid the confusion was one certainty that loomed large for The Episcopal Church: Its Presiding Bishop, the Most Rev. Katharine Jefferts Schori, had gotten exactly what she wanted concerning the proposed Anglican Covenant.

Last October, Bishop Jefferts Schori told the national Executive Council she felt there was not enough time for The Episcopal Church to be able to deal with the proposed covenant when its 76th General Convention meets July 8-17 in Anaheim, Calif. Instead, she preferred that a covenant come

before convention in 2012, meaning it couldn't be implemented until 2015 at the earliest. Thanks to some adept parliamentary maneuvering at the ACC meeting, the Presiding Bishop will get her wish, or even escape the possibility of a proposed covenant. The ACC decided the third proposed covenant was not suitable to send on to the provinces of the Anglican Communion for ratification, so it was sent instead to a task force that will work on producing revisions.

While the idea of a covenant holding together the member provinces of the Anglican Communion is not entirely dead, it would seem that the concept is on life support at best. Anglican provinces that were not in favor of any sort of covenant are rejoicing over the delay, and those that support the concept but not this third draft have bought more time to find something more to their liking. In the meantime, there is little to prevent the Communion from splintering even further.

Finally, it should be pointed out how ineffective the Archbishop of Canterbury was during the Jamaica meeting. The Most Rev. Rowan Williams, who proposed the idea of a covenant several years ago, was instrumental in blocking this version, known as the Ridley Cambridge Draft, in Jamaica. Archbishop Williams entered the discussion on four occasions, opposing the proposed covenant at one point, and failing to exercise leadership throughout the proceedings. It will be probably at least a year before another proposed covenant is ready to be distributed, and that may be too late. A covenant needs to be implemented now, before the Anglican Communion implodes.

It will be probably at least a year before another proposed covenant is ready to be distributed, and that may be too late.



## Moved Forward at Pentecost

The Feast of Pentecost brings to a conclusion the period of Christian rejoicing that began on Easter Day. During the seven weeks between these two glorious days, the church has celebrated fully the creative powers of God, the victory of Christ, and the new life in the Spirit. Hopefully, the message of Pentecost, to send the church into all nations, and the power of the Holy Spirit will propel us forward to carry the message to the world.

Meanwhile, the joy of the Great 50 Days does not have to end. It can be continued, at least modestly, on Sundays in the months ahead. While the reading from Acts for this feast includes only Acts 2:1-11, the Pentecost story continues in that chapter. If we read the rest of the Pentecost story, we will find that in addition to preaching and baptizing, the first Christians "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42). Pentecost includes a model for the Christian observance of every Sunday.

# WE ALREADY HAVE A



# COVENANT

READER'S **VIEWPOINT** By Jim Shumard

It is time for a “come-to-Jesus” discussion about a potential Anglican Covenant. The idea for this discussion has come about because some of our Anglican brothers and sisters want to chastise The Episcopal Church for consecrating a gay bishop. They seem to think that they are in a better moral position to judge us, and we appear to be too self-conscious to state some obvious moral issues that already separated us before Gene Robinson was confirmed as a bishop.

Currently, a number of provinces in the Anglican Communion exercise poor moral leadership by (a) excluding 99 percent of their people (laity and sometimes priests) in the elections and appointments of bishops and archbishops; and (b) excluding more than half their people (women) from leadership positions. This makes these provinces very different from other provinces in terms of character and morality.

What kind of discussion about morality can we really have within that authoritarian and male-dominated context?

Now if the other Anglican provinces actually do want to pursue a covenant with us, I would like to suggest some items that need to be on the table:

1. Bishops and archbishops throughout the Anglican Communion will be elected by representatives of all the baptized, lay and ordained, male and female.

2. No archbishops shall be nominated or appointed by secular authorities. This, of course, would change the way

the Archbishop of Canterbury is chosen.

3. Baptism makes one eligible for Holy Communion, for ordination, and for full participation in the leadership of all Anglican churches.

4. The Episcopal Church and all provinces will strive for peace and justice by advocating for equal rights for girls and women and repent of years of using bits and pieces of scripture to suppress them. After all, it has been male preachers who have used Paul's words to keep women in their place, rather than using Paul's words of liberation to include them fully in all aspects of the life of the church. It

has been male preachers who have ignored Paul's radical liberating call to men to value women above their very bodies, even as Christ has valued us.

5. The Episcopal Church and all Anglican provinces will repent of focusing upon areas of decorum in church that Paul mentions from time to time, rather than on what Paul was passionate

about, which was a relationship with Jesus Christ.

6. The Episcopal Church and all Anglican provinces will repent of our using scripture to support slavery. Indeed the first Bishop of Georgia preached at Christ Church, Savannah, in 1863, using bits and pieces of scripture to justify slavery.

7. The Episcopal Church and all Anglican provinces

(Continued on next page)

## IT IS CALLED THE BAPTISMAL COVENANT.

## READER'S VIEWPOINT

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

(Continued from previous page)

will repent of using scripture to support their going to war and confess that even Augustine's use of the words "just war" is an oxymoron. We must confess our inability to get along and pray that God will have mercy on our souls when we do go to war. Heaven forbid that we justify it with words from scripture.

8. The Episcopal Church and all Anglican provinces will repent of using scripture to push their own agendas rather than allowing holy scripture to form their very lives.

9. The Episcopal Church and all provinces will repent of using scripture as a rule book that more often than not is a way for the empowered to rule over the un-empowered, rather than seeing holy scripture as the book of life which tells us where life is and who we are and who God is.

10. The Episcopal Church and all provinces will repent of taking bits and pieces of scripture literally as they desire, while ignoring most of scripture and of ignoring the deeper meanings behind scripture.

We can begin by asking how so many of us justify not adhering to the Ten Commandments. (They apparently were far more important to Jesus than a few Levitical laws here and there.)

11. If we choose to argue, then let us argue about the things Jesus talked about rather than bits and pieces of the Old Testament or Paul. We can begin with the topic Jesus spoke most about, which is wealth in the face of poverty.

12. We all agree to drop our stones before coming to the table.

13. We all begin to believe the words of Jesus as much as we believe in Jesus as the Word.

The Episcopal Church already has a covenant. It is called the Baptismal Covenant, and it is shared by other provinces in the Anglican Communion. It would be an appropriate working document for a broad Anglican Covenant. The Baptismal Covenant is a common call, not a call to have us all believe and behave in common. So until the entire baptized are honored and included in all the provinces, I believe that the Baptismal Covenant should be and can be our covenant with one another.

The following is a proposed draft covenant:

All provinces will agree to renounce evil and trust in Jesus Christ; strive for justice and peace, respecting the dignity of every human being; seek and serve Christ in all people, loving our neighbors as ourselves; repent and return to the Lord whenever we fall into sin; proclaim by word and example the good news of God in Christ, and continue in the apostles' teaching and fellowship, the breaking of the bread and the prayers.

Finally, if this Baptismal Covenant does not suffice, then we should all remember simply that we have a new covenant through Jesus Christ.

As for me and my household (after consulting with them and getting their vote), the new covenant is enough! □

*The Rev. Jim Shumard is the rector of St. Francis of the Islands Church, Savannah, Ga.*

## LETTERS TO THE EDITOR

U.S. POSTAGE  
PB METER

U.S. POSTAGE

## Rightful Descendents

In his column on the Standing Commission on Liturgy and Music's proposed book of prayers titled *Rachel's Tears, Hannah's Hope* [TLC, May 3], David Kalvelage rhetorically asks "Do we really need liturgies for all occasions?"

The prayers in question deal with the heart-breaking reality of the need for what this book's subtitle calls "Liturgies and Prayers for Healing from Loss Related to Childbearing and Childbirth." These new prayers are true, rightful descendents of prayers in the 1549 BCP for times of "dearth and famine," "common plague and sickness," and war. The 1552 BCP added prayers for plenty, peace, rain, and, in the event the prayer for rain was answered too enthusiastically, fair weather. It also included two new prayers for deliverance from plague and sickness. The 1662 BCP even included a thanksgiving "...that it hath pleased thee to appease the seditious tumults which have been lately raised up among us."

These prayers in our first three prayer books addressed very real contemporary pastoral need just as those in *Rachel's Tears, Hannah's Hope* do. Prayers addressing contemporary pastoral needs have always been part of the Anglican prayer book tradition that Mr. Kalvelage often rightly celebrates.

I cannot answer Mr. Kalvelage's question as to whether or not we need liturgies for all occasions. Probably not. But I know we need them for the occasions addressed by *Rachel's Tears, Hannah's Hope*.

*(The Rev.) Stephen L. White  
St. Stephen's Church  
Pittsfield, Mass.*

## There is Precedent

Fr. Blossom [TLC, May 3] raises the question of whether a diocese can or cannot leave The Episcopal Church [TEC] and whether there is church precedent for this. While I am not aware of a precedent regarding TEC, surely there is precedent in both church and state for the rejection of a previously accepted authority that has ceased to be what it originally was, as with the American colonists of the 1700s who declared independence from England. Also, with the Church of England bishops in the 1500s, who rejected papal jurisdiction over them.

From my own 70-plus years of being in TEC (and of being richly blessed by it), it's clear to me that what it has made of itself is definitely not the church it was. The fact is that more than half of the Anglican provinces consider TEC to have chosen to "walk apart" and to have "torn the fabric" of the Communion. It is The Episcopal Church that is no longer what it was, not the Southern Cone Diocese of Quincy.

I rejoice that our diocese realigned with a fully recognized Anglican province (done not just by the standing committee but the whole diocese in a lawfully convened synod), even though it means the loss to us of some individuals and congregations we have known and loved over the years.

In light of the above facts and the unreal attempts of TEC

to distort them and to make it appear that we are not the same diocese as before, I hope those who have left our diocese will realize that they have rejoined the denomination that has left the Anglican way and The Episcopal Church that was, and that they will reconsider and come back to the diocese that was and that still is.

*(The Rev.) James E. Marshall, Obl., OSB  
Silvis, Ill.*

## Concern Lacking

I want to thank Fr. Krumenacker for his discussion of "progressive assumptions" [TLC, May 3]. His caution regarding experiencing God's presence only outside of religion is important, but lacks a similar concern with experience only within religion. His discussion of the way language "shapes the very way we think" is interesting but incomplete.

The problem with his thesis lies in his limited view of how "religion and religious language mediate our experience," and with his leap to the conclusion that "progressivism's cultured innovators" are now hoisted by their own petard. Of course, language, culture, and personal experience color our view of God and of religion. But this is to be expected and celebrated, unless one believes that God is revealed only in the thought forms of the first Nicene Council, is understood only in traditionalist terms, and is to be worshiped only according to the BCP.

*(The Rev.) John F. Stanton  
St. James the Fisherman Church  
Islamorada, Fla.*

## View Too Small

While I am not a professional scholar like some of your commentators, in my recollection of a course at the General Theological Seminary's Center on Christian Spirituality, of the many varieties of Buddhism, only some are atheistic. *Vis a vis* Thomas Merton, among the contemplatives of both the Christian and Buddhist traditions there is a great common fund that the pragmatically oriented, the *praktiti* (of both Buddhism and

Christianity) don't get because their view of the godhead (what we call the Trinity) is too small.

Having spent three summers in Northern Michigan with its perduring reminiscences of Fr. Marquette and the more advanced contemplative Jesuit spirituality of the enduring Roman Catholic Mission there, it's easy to see how a contemplatively minded Christian would make a good bishop for that area.

My three summers at St. Jude's Church, Curtis, were a real eye-opener to the depths and imaginations of the women and men working in the northeast sector of the Diocese of Northern Michigan. Nature wisdom like the Rev. Martin Bell's is much of the "woof and warp" of that region. Marquette and the people of the Upper Peninsula know best what they need.

*(The Rev.) David Langdon  
Sumner, Miss.*

## No Authority

The article on the Rev. Emily Hewitt as federal court judge [TLC, April 12] states that she was "one of the first 11 women to be ordained to the priesthood of The Episcopal Church." This is technically incorrect.

The ordaining bishops did not represent any diocese and thus had no authority to ordain anyone on behalf of The Episcopal Church. The ordinands did not become priests of The Episcopal Church until their ordinations were "completed" (the official term) by their respective dioceses in accordance with the church's polity. In most cases, including that of Judge Hewitt, this happened in 1977.

The article also mentions "a new interpretation of its canons on ordination." The action of General Convention 1976 was not a new interpretation of existing canons, but an addition to the canons stating "The provisions of these Canons ... shall be equally applicable to men and women." There had not been a canon that explicitly excluded women.

*(The Rev.) Lawrence N. Crumb  
Eugene, Ore.*

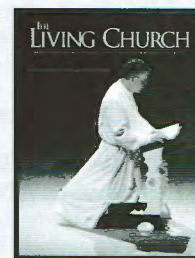
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## PEOPLE & PLACES

### Deaths

The Rev. **Bradford E. Ableson**, 50, Navy chaplain and priest-in-residence at Trinity Cathedral, Omaha, NE, died Feb. 17 of cancer. He was a former chaplain of the U.S. Strategic Command.

A native of Tulsa, OK, he was a graduate of Yale Divinity School and Columbia Theological Seminary. He served in the Navy and the Marines in a variety of duties, including as chaplain at Camp David, MD, in the Clinton administration. Eventually, he became a captain. Following ordination in 1985, he served at a Tulsa church, then was recalled to active duty. He is survived by his wife, Julia, of Bellevue, NE; his mother, Juanise Stockdale; three sisters, Ann Harper, Janie Ableson, and Pam Johnson; and four grandchildren.

The Rev. **Gail Colyer Brittain**, rector emeritus of St. Michael and All Angels' Church, Berwyn, IL, died Feb. 25 at a hospice in Muskegon, MI. He was 91.

Fr. Brittain was born in Fort Wayne, IN. He was ordained deacon and priest in 1944, and went on to serve in the following ministries: curate, Trinity, Fort Wayne, 1944-45; priest-in-charge, St. James', Goshen, IN, 1945; rector, Good Shepherd, East Chicago, IN, 1946-51;

rector, Trinity, Peru, IN, 1951-57; vicar, Holy Apostles', Oneida, WI, 1957-60; rector, St. John the Baptist, Wausau, WI, 1960-64; and rector in Berwyn from 1964 until 1982, when he retired. He was named rector emeritus upon his retirement. He and his wife, Lois, are survived by one child.

The Rev. **Joseph di Paola**, 78, died Feb. 8 in Temple, TX, where he resided.

Born in New Orleans, the son of Sicilian immigrants, he grew up in Birmingham, AL, and graduated from the University of St. Thomas (TX) and the Episcopal Theological Seminary of the Southwest. He was ordained in the Diocese of Texas, as deacon in 1961 and as priest in 1962. He served at Trinity Church, Galveston; Christ Church, Temple; and St. Martin's, Houston. During his retirement he was involved in interim ministry at several congregations. Fr. di Paola is survived by his wife, Betty; two sons, Michael and David; a daughter, Virginia Kleypas; and three grandchildren.

The Rev. **Mortimer W. Glover III**, 84, of Augusta, GA, died Feb. 13 at an Augusta hospital.

A native of Hartsville, SC, he was raised in Wilmington, NC. Fr. Glover graduated from Princeton University, Virginia Theological

Seminary, and the General Theological Seminary. He was ordained to the diaconate in 1949 and to the priesthood the following year. After serving several congregations in the Diocese of North Carolina, he was rector of Good Shepherd, Ashboro, NC, 1955-57. Later, he was rector of St. Stephen's, New Harmony, IN, from 1976 to 1990, when he retired. He moved to Augusta and was involved in supply ministry. Fr. Glover participated in study of poetry in the Bible, iconography, and the Benedictine movement in England and Scotland, and he performed with the Evansville (IN) Philharmonic. He is survived by his wife, Eugenia; a sister, Margaret Ernest, of Falls Church, VA; three brothers, Joseph, of Jackson, AL, and Homer and Irving, both of Wilmington, NC.

The Rev. **Delia Mae Higgins**, deacon of the Diocese of North Carolina, died March 20 in Boynton Beach, FL. She was 70.

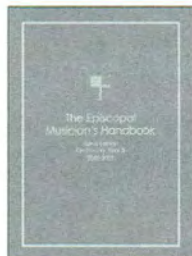
Deacon Higgins was born in Simmsport, LA, and raised in New Orleans. She graduated from High Point (NC) University and served as a volunteer chaplain at High Point Regional Hospital. She was ordained in 1989 and served her diaconal ministry at St. Mary's Church, High Point. She was a member of the Order of St. Luke. Deacon Higgins is survived by her

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— Keith Shafer, Director of Music at St. Paul's Episcopal Church in Augusta, GA and faculty member of the Sewanee Church Music Conference.



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**FULL-TIME RECTOR:** *Good Shepherd, Dallas, TX,* is accepting inquiries for the call of a new rector. Good Shepherd is a corporate-sized parish (ASA 400), in North Dallas with a budget of over \$1,000,000 and a PK-8 day school with 600 students. Full profile available at [www.goodshepherdallas.org](http://www.goodshepherdallas.org). E-mail inquiries to: [lynne@8fdtexas.com](mailto:lynne@8fdtexas.com).

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husband, Lloyd; six children, Scott, of Indianapolis; Sharon, of High Point; Emy, of Charleston, SC; Kathy Knight, of Sugar Grove, NC; Doug and Brett, of High Point; nine grandchildren; and a brother, Riley Kimball, Jr.

The Rev. Canon **Reynold Bruce Kirkwood**, 72, of Fresno, CA, died March 2, of cancer.

A native of Fresno, he was a graduate of California State University and the Episcopal Theological Seminary of the Southwest. He was ordained deacon and priest in 1961 in the Diocese of San Joaquin and was curate at St. James' Cathedral, Fresno, 1961-66; rector of St. Peter's, Westfield, NY, 1966-71; vicar of Holy Family, Fresno, 1972-76; and following years of non-parochial ministry, he was vicar of Resurrection, Clovis, CA. Canon Kirkwood was involved in high school youth ministry and at San Joaquin's diocesan camp. He also operated the family's design gallery. Surviving are his wife, Marilyn; two daughters, Laurie Gabriel and Shawna Bryant; four grandchildren; and a sister, Marcia Goatley.

The Rev. **Geoffrey W. Lennan**, 80, died Feb. 17 in Sandwich, MA.

Fr. Lennan was born and raised in Worcester, MA, and graduated from Clark University. He served in the Army during the Korean War, then became involved in sales for various companies. He graduated from Yale Divinity School, and in 1973 was ordained deacon and priest in the Diocese of Massachusetts. He was curate of St. Anne's Church, Lowell, MA, 1973-76; rector of Epiphany, Wilbraham, MA, 1976-81; and rector of St. Anne's, North Billerica, MA, 1982-95. He retired in 1995. Fr. Lennan was active in Cursillo, and was a chaplain with the Order of St. Luke. Surviving are two daughters, Lisa Freeman, of Brewster, MA, and Deborah, of Millbury, MA; and one granddaughter.

The Rev. **Ronald Nevin**, rector of the Church of the Ascension, Claymont, DE, for more than 20 years, died Feb. 28 following a long illness. He was 76.

A native of Newburn, England, Fr. Nevin graduated from Headingly College there. Following seven years of service in the Methodist Church, he studied at Lincoln Theological Seminary and was ordained in the Church of England. He served that church for five years, then moved to this country. He was rector of Spring Hill Parish, Quantico, MD, 1970-73, and rector of the Delaware parish from 1973 to 1995, when he retired. He lived in Florida for a time, assisting at St. Mary's, Bonita Springs, before returning to Delaware in 2005. Fr. Nevin was a member of the diocesan council in Delaware, and he was a founder of Delaware Hospice. He is survived by his wife, Sadie; three daughters, Janice Pohl, of Wilmington, DE, the Rev. Claire Nevin-Field, of West Chester, PA, and Kathryn, of Claymont; four grandchildren; and a sister, Margaret Rutledge, of Throckley, England.

The Rev. **Herbert E. Rowe**, first rector of St. Anne's Church, Abington, PA, died Feb. 7 in St. Petersburg, FL. He was 78.

Fr. Rowe was a native of Philadelphia. He graduated from the University of Pennsylvania, Berkeley Divinity School at Yale, and Eastern Baptist Theological Seminary. He was ordained deacon and priest in 1956 in the Diocese of Pennsylvania. He was rector of St. Martin's, Marcus Hook, PA, 1957-61, and vicar, then rector of the Abington parish, 1961-92. He retired in 1992 and went on to serve in an interim capacity in several congregations. He was associated with Holy Trinity, Ocean City, MD, then St. Augustine's, Vero Beach, FL, in his retirement. In the Diocese of Pennsylvania, Fr. Rowe was a member of the standing committee, serving as president for eight years, and he was formerly dean of the Montgomery Deanery. He is survived by his wife, Eleanor; four sons, Mark, of St. Petersburg, Gregory, of Horsham, PA, Stephen, of Birdsboro, PA, and Daniel, of Royersford, PA; and 11 grandchildren.

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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, E&B  
4 (1S, Oct-May) Daily: MP 6:40 (ex Sun) Masses 7, 6:20  
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-  
10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly,  
SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.  
Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)  
Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation  
1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Website: [www.cccnola.org](http://www.cccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:  
M-F 12:15, Sat 9:30

## ROCKPORT, MA

**ST. MARY'S** 24 Broadway (978) 546-3421  
E-mail: [stmarys@gis.net](mailto:stmarys@gis.net)  
The Rev. Karin E. Wade, r  
Sun Eu 8 & 10

## CHADRON, NE

**GRACE CHURCH** 450 Bordeaux St. (308) 432-2229  
The Rev. Todd Sermon  
Sun 9

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
Website: [www.gracechurchinnewark.org](http://www.gracechurchinnewark.org)  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## NEW BRUNSWICK, NJ

**ST. JOHN THE EVANGELIST** 189 George St.  
Website: [www.stjohnnepiscopalnb.org](http://www.stjohnnepiscopalnb.org) (732) 545-5619  
E-mail: [stjohns9@verizon.net](mailto:stjohns9@verizon.net)  
The Rev. Matthew L. Buterbaugh, r  
Sun H Eu 9:30

## PASSAIC, NJ

**ST. JOHN'S** Lafayette and Passaic Avenues  
Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
The Rev. William C. Thiele, r [frthiele@gmail.com](mailto:frthiele@gmail.com)  
Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

**TRINITY CHURCH** 65 W. Front St.  
Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
The Rev. Christopher Rodriguez, r  
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## NEW YORK, NY

**GRACE CHURCH** (212) 254-2000  
Website: [www.gracechurchnyc.org](http://www.gracechurchnyc.org)  
The Rev. J. Donald Waring, r  
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other  
Sundays; Wed Eu 6

## PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r  
The Rev. Canon Anne Mallonee, v  
(212) 602-0800

Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

## TRINITY

Broadway at Wall Street  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## SARATOGA SPRINGS, NY

**BETHESDA** [www.bethesdachurch.org](http://www.bethesdachurch.org)  
The Rev. Thomas T. Parke, r  
Sun 6:30, 8, 10; Wed 12:10

## RALEIGH, NC

**ST. TIMOTHY'S** 4523 Six Forks Rd. (919) 787-7590  
Website: [www.sttimothyschurch.org](http://www.sttimothyschurch.org)  
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst  
Sun MP 8:30, HC 9 (said), 11 (sung)

## NEWTOWN, PA

**ST. LUKE'S** 100 E. Washington Ave., 18940  
[www.stlukesnewtown.org](http://www.stlukesnewtown.org) (215) 968-2781  
E-mail: [stlukeschurchpa@verizon.net](mailto:stlukeschurchpa@verizon.net)  
The Rev. Ernest A. Curtin, Jr., p-i-c  
Sun H Eu 8, 10 (Choral)

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
Website: [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org)  
The Rev. Canon Gregory P. Hinton  
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave.  
Website: [www.holycomm.org](http://www.holycomm.org)  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.  
Patrick Allen, assoc  
Sun Mass 8 (Low) 10:30 (Solemn High)

## COLUMBIA, SC

**CHURCH OF THE GOOD SHEPHERD** 1512 Blanding St.  
[www.goodshepherdcolumbia.org](http://www.goodshepherdcolumbia.org) (803) 779-2960  
E-mail: [gsepisca@aol.com](mailto:gsepisca@aol.com)  
The Rev. Dr. James Fraser Lyon IV, r  
Masses: Sun 8 Low, 10:30 Solemn; Wed 12:05; Thurs 12:05;  
Rosary: Sun 9:30

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL  
EPISCOPAL CHURCH** (843) 237-3459  
Website: [www.hcfm.us](http://www.hcfm.us) E-mail: [holycross@sc.rr.com](mailto:holycross@sc.rr.com)  
The Rev. Tommy H. Tipton, r; the Rev. Alex Barron, assoc;  
the Rev. Melissa Timmerman, d  
Sun H Eu 8 & 10:30

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## BORON, CA

**RESURRECTION** Sr. Citizens Ctr. 20 Mule Team Rd.  
Sun Eu 8

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10

To place a church directory listing,  
contact Amber Muma at  
[amber@livingchurch.org](mailto:amber@livingchurch.org)

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch.S, Church School; CP, Contemplative/Centering Prayer; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPE, Young People's Fellowship; A/C, air-conditioned; H/A, handicapped accessible.